

The South African Outlook

DECEMBER 1, 1949.

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by regard to African tradition and by a wise recognition of the fact that many of the people are politically immature.

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Elsewhere in Africa.

The Gold Coast appears to be ahead of other African territories in these matters, but the same trail is being blazed in other British areas. In the Rhodesias the development of African district councils, having real responsibilities and real authority, is proceeding steadily under purposeful guidance and is showing signs of bringing a hitherto unknown measure of unity to peoples sharply divided. In Northern Rhodesia, for instance, the southern council has called for the federation of all the tribes in the country into three groups under the paramount chiefs of the Barotsi, Angoni and Bemba.

In Kenya the large majority of the members of the African District Councils are elected by popular vote, and it is clear that this is working satisfactorily. A distinguished authority on local government, who has recently been investigating conditions in the Territory, has expressed the opinion that "Kenya has proved that there is no insuperable difficulty about the use of the ballot box in primitive African communities."

In Nigeria the traditional background varies markedly in different parts of the country. In some there has been no unit of authority larger than the family or clan, and earlier efforts to weld these into groups having broken down, the policy of entrusting authority to the more progressive and better educated men is being followed. In the north, on the other hand, there are the large Moslem emirates, with strongly autocratic traditions, and policy has been directed towards encouraging them to devolve some of their authority on to village and district councils. In yet another area the traditional political structure has had enough of democracy in it to lend itself with slight adaptation to the development of representative institutions.

The general picture, then, is one of the steady maintenance over many years, and with wise adaptations to existing social organisations, of the long-range purpose of leading the people to self-government as surely and as swiftly as may be. This is now beginning to bear fruit. It looks very much as if we in South Africa are getting left behind, because we are motivated by fear rather than by faith in the universal validity of democratic institutions.

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Serving their Own People.

The large majority of white South Africans pay lip service readily enough to the general idea that Africans

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Peace is not to be found by pursuing it, but by following something far higher . . . Our hope is not in treaties, or in compromise, or in armies, but in the kingship of Jesus Christ. . . The only way of safety is to follow bravely and consistently the leadership of Christ, the Saviour of the whole world.

—Donald Fraser.

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Near Home Rule on the Gold Coast.

The steady advance towards ultimate self-government in various parts of Africa goes on, and every now and then something happens which calls attention to it. Such an event was the recent transference of the presidency of the Legislative Council of the Gold Coast, previously held by the Governor, to an African, Emanuel Charles Quist. It was an item which caught the headlines, but was actually one of the minor results of the appointment last year of an all-African committee to suggest a scheme of constitutional reform for the territory. This "Coussey Committee," as it was commonly called, from the name of the African judge who presided over its deliberations, produced an evolutionary plan which the British Government has accepted as a basis for the next stage in the country's political development. It proposes a very large measure of local and parliamentary home rule, qualified somewhat

should be given full opportunities to serve their own people in whatever capacities they are able to do so. Yet the fact remains that there is always a stiff battle to be fought whenever any new avenue of service appears to be opening up, and any advance towards the implementation of the idea is only gained with great difficulty. At the present time the question of whether Non-European drivers and conductors should be employed on purely Non-European transport services run by the state or by municipalities is in the arena. Maritzburg City Council proposes to reduce its losses on Non-European municipal transport by replacing Europeans by Non-Europeans as vacancies occur and the Government has approved of the idea. But the South African Council of Transport Workers won't hear of it, on the, as we believe, quite mistaken grounds that such a step will throw Europeans out of employment.

Surely we have arrived at the point when this sort of selfish and ignorant reasoning should cease to be allowed to obstruct national progress. Experience in the Post Office Service, for instance, is all against it. It has recently been dealt with in the building trade. And last year the report of the Road Motor Transport Commission expressed the opinion that it would be most undesirable if, for any reason, this field of employment should be closed to Non-Europeans.

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Britain and the High Commission Territories.

A good deal of comment has been evoked in the British press by Dr. Malan's expression of his intention to raise once again what is not altogether correctly termed the Protectorates Issue. None of it, so far as we have seen, suggests that the British Government would be justified in responding favourably. The ably edited *Economist* discusses the matter at some length and, while giving due weight to Dr. Malan's arguments, thinks it impossible to hand these peoples over to men who are opposed to the principles which govern British policy in other African territories. "For better or for worse" it concludes, "the inhabitants of the Protectorates have been ruled the British way. There can be no question of their being handed over to be ruled the Nationalists' way."

The Times points out that the course of events since 1909 has enhanced rather than lessened Britain's responsibilities as trustee of these peoples, for when at the time of union the special safeguards were inserted into the South Africa Act, there was the additional security of the entrenched clauses to preserve certain fundamental rights of the African people. But now the South African government's leaders have expressed their intention of relying merely on their bare majority in the House of Assembly. "However absolute the right of the S.A. parliament to amend its own constitution, there must in

law, as in common sense, be two parties to any transaction that would extend the jurisdiction of the Union over new territory. The United Kingdom is bound to insist on its rights and responsibilities and to act as trustee for the inhabitants of the territories." In conclusion, the paper says:—"No one would contend that today all is well with the High Commission Territories. The security that is given to tribal ways of life is bought by the continuance of the poverty that has always beset Africa. . . but in all of them there is real pride in the sense of their direct relation to the British Crown, which was movingly shown on many occasions during the Royal Progress of 1947. None who heard it will forget the speech of welcome by the Regent Chief Mantsebo Seeiso of the Basuto, who urgently besought the King not to countenance any change in the position of the Basuto people under his Throne. It is possible that these peoples may be persuaded to prefer a different allegiance, but while they continue to claim the protection that has been promised, it cannot fairly be denied them."

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Dr. Lowdermilk in Basutoland.

At the invitation of the British Colonial Office and British missionary societies, Dr. W. C. Lowdermilk, the well known authority on soil and soil conservation, is visiting various African territories and has recently spent ten days in Basutoland. After moving over the Territory by road, bridle-path and air to get a complete picture of its soil problems and network of conservation projects, he gave his impressions at a meeting in Maseru. His first word was one of high praise for the work done in Basutoland, which he described as the finest he had seen in Africa south of the Sahara. Then he went on to say a number of vital and pertinent things about the whole problem of man's exploitation of the soil, pointing out that where man has lived longest in organised communities, there, with very few exceptions, the land is in the worst condition. "The greatest problem before all countries is to work out a righteous adjustment to the earth" he said, "and there is no chance of peace until this is done . . . Civilisation is running a race with famine."

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Worth Recording.

No full report of Dr. Lowdermilk's address appears to be available but some of the *obiter dicta* are suggestive:—

"Farming—if full use is to be made of the land—requires more knowledge and skill than any other profession.

"Efficient farming is the only way to justify a higher standard of living.

"Water is more precious than gold, as has been shown in California where people were lured by gold but have prospered by water.

"Freehold is not necessarily desirable: communal land

tenure offers excellent opportunities. The ownership of land should not be fixed before social control and a sense of social responsibility have been established."

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African Co-operatives.

The most significant movements are not always the most conspicuous or spectacular. A case in point is the development of the co-operative movement in Africa. It gets very little publicity but is beginning to assume very considerable proportions in many territories. This process has been greatly assisted by the appointment in most British territories of special officers with the necessary training, whose task it is to spread the co-operative idea and guide its organisation. In the Union we could well do more of this. Societies are coming into existence here and there, and recently we have had word of one that already has thousands of members throughout the land. It deals mainly with foodstuffs and farm products, and is styled The Africans' Catering and Distributing Syndicate. It has its base in Sophiatown and its organisers are a group of Sophiatown Africans who have studied the whole field and the conditions which prevail. If they can make a success of their enterprise, it should do a good deal to keep costs down, to encourage production, improve distribution and increase employment.

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The Dutch Reformed Church's Work for the Blind.

More should be known outside the Dutch Reformed Church of the Cape about the very remarkable work which it is doing for the Blind. Some striking facts emerge from the report presented to the recent meeting of the Synod of the Church in Cape Town. At Worcester, where the work is carried on, there is a school with twenty eight qualified teachers and a hundred and ninety pupils. (The Church has, incidentally, a school with 250 deaf pupils in the same place). In the past five years twenty-two students from this institution have passed the Senior Certificate examination, twenty of them in the first class, and, further, four have obtained university degrees with help derived from it. During the past year a holiday home for these Blind pupils has been obtained at the Strand at a cost of £5,000. Efforts are being directed at the present time to securing the balance of the funds needed for a new and fully equipped school building. Of the £210,000 required to carry out the plans prepared, no less than £50,000 is already in hand and the State will assist by meeting two thirds of the cost. It is not Cromwell's Worcester alone that has its "crowning mercy."

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A Gracious Gift.

Twelve miles from Dingaan's Kraal, where in 1838 Piet Retief and his band of voortrekkers were massacred, are two adjoining farms, *Mooiplaas* and *Tafelkop*, com-

prising together some 4,500 morgen. They belonged until recently to Mr. H. J. van Rensburg, of *Nooitgedacht* in the Vryheid district, who is a descendant of one of Retief's murdered companions. But they have now changed hands, for Mr. van Rensburg has responded to a splendid impulse and presented them to the Dutch Reformed Church for the purposes of missionary work on behalf of the Zulu people. He has done so as a gesture of goodwill towards them, and the Church proposes to use the property for the purpose of establishing a training school for Native evangelists and an institute for Native blind. Well done, indeed, Mr. van Rensburg!

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To Study Problem of African Urbanisation.

The Rhodes Trust is making a valuable contribution at a strategic point by providing a bursary of the value of £450 for two years for the purpose of enabling a picked man to devote himself to the study of the effects of urbanisation upon the African. This is something which urgently needs to be done and Mr. Gilbert Budasa, M.A., a teacher of King William's Town, has been selected for it. He will work under the supervision of Professor James Irving of Rhodes University College, who contributes a stimulating article to our pages this month.

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World's Sunday School Convention, 1950.

The World Council of Christian Education, (formerly known as the World Sunday School Association), is planning for a great convention to be held in Toronto at the University from the tenth to the sixteenth of August next year. Its early announcement of date and venue is designed to enable interested people to make their plans in good time.

Some five thousand or more delegates are expected to register, of whom one thousand are expected to be visitors. South Africa has been allocated forty delegates, and the task of building the Union's delegation has been entrusted to the South African unit of the World Council of Christian Education, the South African National Sunday School Association, to whom all enquiries should be directed. (P.O. Box 17, Port Elizabeth).

All interested are invited to have a share in the Convention, by enrolling as Fellowship Delegates or Intercessory Members, on payment of a fee of one dollar (7/3d.) Fellowship Delegates are recognised as prayer partners and as such will receive a pictorial report of the Convention. The roll of Fellowship Delegates in each country will be presented to the Convention in the opening session as a great demonstration of world-wide unity in Christian education.

The programme is being built around the theme—"JESUS CHRIST—TEACHER AND LORD."

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South African Social Problems

A BASIC APPROACH

Substance of a Lecture delivered at Healdtown Missionary Institution by Professor James Irving, R.U.C.

A GOOD deal is written in an effort to prove that the social sciences can never produce results as accurate as those of the physical sciences. It must be admitted this is true yet, nevertheless, some general principles can be deduced which are as valid as those of laboratory experiments for the simple reason that they are laboratory experiments even though the social scientist has little control of the data. The events happen and retrospectively we can analyse the causes and explain the effects. Tuberculosis is a disease whose origin is closely coupled with social factors. A good deal of information is still required on the medical factors involved but no one will deny, in the light of a hundred years of experiment in the reduction of the T.B. rate, that its solution, as a mass disease, rests on environmental changes that fall within the fields of the sociologist and economist, housing expert and town planner. Yet we cannot leave this matter before we indicate that while the cause of T.B. is the same in Johannesburg and Glasgow and rests on bad housing and low income, the causes of these factors differ in South Africa and in Scotland. We know the constant general pattern but we must know the specific variables.

In South Africa the fundamental variable is race. It monotonously repeats in all social problems whether they be problems of Africans, Coloureds, Asiatics or Europeans. As such the race factor can be used as an interpretative key. If adjustments are made in the key factor the phenomena which result are different. An adjustment of the internal pattern of Britain, even of America, in the field of race relations would cure few of their social problems. The fact is that race relations in South Africa tend to determine all other social problems. I do not mean that all problems would be solved if a solution was found to the tensions in the field of race relations. There would be a residue of problems of an economic, political and social character still remaining which would still exist as they do in countries where race tensions are not determining factors. The fundamental factor in the race relations pattern in the Union is that no one is satisfied with the status quo. Viewed generally the tension is seen by the extremities. The liberal mind wishes the abolition of the existing structure in one direction determined by his stress on equality, fraternity and liberty. The disciple of more strenuous segregation in the opposite direction. Few are conservatives, and the differences of the centre are matters of degree. There is, we contend, a tacit agreement on all sides of the temporariness of the existing pattern. Ends and means differ but all agree on the

impermanence of the present. We are, from an objective standpoint, dealing with tensions which are themselves so extreme that South African society shows every sign of extreme social disorganisation. We seek to find the manner in which this contradictory set of factors causes dislocation.

Objectively the social structure of the Union satisfies every definition of a caste system across which cuts a class system. We use these words in the technical sense and without evaluative meanings. Groups are separated by the test of inter-marriage and the customary and legal prohibitions of relationships, including who may eat with whom, or be in contact with each other as persons, as distinct from functions. Each differentiated group occupies a defined place in the distribution of political power. This differentiation is characterised by group attitudes which reinforce the separative quality in the institutional life. The separative attitudes are more marked in the Dominant group. Little scientific research has been done in the attitude patterns of the groups who are low in the hierarchy. The dominant group is aware of the difficulty of its position. Politically, economically and socially were it to lay stress on the democratic thesis that its European origins suggest, it would be involved in a mass of contradictions like those revealed by democratic America's inability to equate her democratic constitution with her racial discrimination policy. The readers of Myrdal's "American Dilemma" will be familiar with his positing the contradictory policies of the American people in which our own problem, as Europeans, is reflected. Any *de facto* admission of political equality would mean the transfer of power to the majority, the loss, concretely, of political, social and economic rights enjoyed. This basic contradiction in South African life touches all fields. It profoundly modifies the religious patterns no less than the economic. In the latter field it affects the manner in which goods and services are produced, and distributed. Standards of living are held to be variable depending on the position occupied in the hierarchy. Occupational and professional mobility are differential for each group. Every advance of individuals or groups in the lower hierarchy is a challenge to the higher. Social position is on a basis of ranked differences based on biologic characters such as colour. The pattern yields an appropriate code of manners for each group. We behave differently towards members of other groups than we behave to our own. Social position thus determines behaviour patterns. If social position depends on birth

then the colour status is more important than economic status in determining social position. Should a man fall low in the economic categories he still ranks socially higher than all other who belong to the lower groups. The categories are social and biological rather than economic. This is a constant element in caste systems everywhere, including India. This confuses most people in Europe. There, in western class systems, economic status and cultural status tend to determine social position. Here the categories are based on colour criteria. The picture becomes confused when we isolate the economic factor, for it is seen that the groups tend to overlap yet always remain differential socially. We take poverty as a criterion.

The ethos of the society we have described implies differential economic status. In this case, it implies the existence of a poverty problem. By poverty we mean the attempt to live on an income that cannot maintain the permanent health, mental and physical, of the lower group in the hierarchy. New factors emerge here; it is seen that a non-racial factor intervenes in the shape of the size of the national income. Frankel has analysed this in various papers in the South African Journal of Economics. The National income is of the order of £700 millions. The amount per person is, for a family of five, about £320 per annum. The size of the national income has been rising for many years with temporary setbacks in 1920-22 and 1930-32. The gross total, however, cannot be so divided. We find that the total personal income available for distribution is about £390 millions in 1939-40 with a gross population of 10½ million. The average income thus falls to £37 per person or £185 for a family of five. In 1941-42 it was £175 for this standard family. Absolutely it is seen not to be large enough and on its face bears the imprint of possible poverty if the distributable proportion is unevenly divided. The £390 million was divided up in such a way that £269 million went to Europeans who numbered 2,088,000 yielding £130 per person or £650 per annum for the standard family. £121 million went to 8,000,000 non-Europeans yielding £15 per head or £75 per standard family. The average monthly income of Non-Europeans appears to be a little over £6 per month per family. That of Europeans is £54 per month. The disparity is therefore wide and corresponds, as we would expect, with the levels of the hierarchy.

The problem is bigger than this. So far we have revealed evidence which points to Non-European poverty compared with relative affluence among Europeans. The European community, however, bears closer inspection for incomes are variable here too. Less than 3 per cent of European incomes are above £1,000 a year. At the other end more than 87 per cent of Europeans who pay tax

have less than £400 income per annum. The average of the latter was £228.

There is presumptive evidence, therefore, for poverty among Non-Europeans and also among Europeans. The groups, widely separate socially, converge closer economically. The position is worse than we have said, for there have been few recent analyses of the non-tax paying European who presumably is the poorest of the Europeans. The basic fact is that the Union's national income is too small, secondly, that it is unevenly distributed among the racial groups; but confusing the picture is the fact that the uneven distribution gives support to the view that there is a proportion of the European group who are in poverty, while still retaining higher social prestige than the Non-European.

The cardinal factor is racial. We have revealed a non-racial factor, however; the size of the national income, as it is, is too small. This is generally admitted. It prevents extension of the social services, as was stated by the Social Security Committee of 1943. The central problems of South Africa are bound together. We cannot answer the question why the national income is so small while we know the low productivity of the labour of the country and that of all races. We cannot ameliorate the poverty complex until the income level is raised. Mere redistribution does not solve the South African problem. For any policy which aims at final solutions to the race and economic problem, we seem to have arrived at a few points from which to begin reconstruction.

- (a) A caste structure immobilises social and economic mobility by creating lower than potential productive power.
- (b) There is wide variation in income levels both when we compare racial group with racial group and within a racial group. The spread is greater within the European group, however, but its lowest members shade economically into the upper levels of the lower racial groups in the hierarchy; thus social status and economic status are not the same thing, for the drop in the income of some Europeans is not proportionately balanced by a drop in social status.
- (c) The distribution pattern indicates the existence of a poverty group among Non-Europeans; it indicates the probability of a poverty group among Europeans.
- (d) Redistribution, taken by itself, is not enough.

The facts of the matter are clear; social surveys in the Union indicate the scale of the poverty group at:—

- 10 per cent of European households.
- 45-50 per cent of Coloured households.
- 80-90 per cent of African households.

The cardinal enemy of South Africa is the poverty problem. It is here that concentration must be centred rather than in many of the other panaceas proposed.

Dutch Reformed Church's Official Race Policy

'SEPARATE VERTICAL DEVELOPMENT'

THE Dutch Reformed Synod of the Cape Church has issued an official statement on race relations in South Africa, advocating separate "vertical" development without the oppression of any section. The statement consists of the report of the Synodal Commission on Race Relations, which was adopted by the meeting after it had considered the matter *in camera*.

It is stated that the Church considers that the problem is above party political activities and that a generally acceptable solution should be found.

The statement quotes scriptural grounds for the Church's conception of difference between the races.

It declares :

"It has always been the considered opinion of the Dutch Reformed Church that the whole problem of race relations in South Africa should be placed above the fluctuations of the political, and especially of the party-political, sphere, and the solution should be sought on a country-wide basis. This view the committee would like to reaffirm as the opinion of the Church.

"As this question of racial separation has lately enjoyed great prominence, the committee considers that it is not the vocation of the Dutch Reformed Church to indicate to any government ways and means of applying the declared policy of the country, except when, in the opinion of our Church, injustice is being done or other ethical principles are in danger of being violated. At present the principle of political and territorial segregation is laid down in the Native Trust and Land Act, as well as in the Representation of Natives Act of 1936.

"MAJORITY" VIEW

"This view is related to that of the Federated Dutch Reformed Churches, as stated in the Mission Policy issued in 1935, where the following is said—'Whereas the Church declares itself against social equality in the sense of the disregard of racial and colour differences between White and Black in everyday life, it desires to encourage and promote social differentiation to the advantage of both groups.'

"In actual fact this is the policy of most of the Christian churches in this country, as well as the opinion of the majority of the people. Whereas all of us (Afrikaans- as well as English-speaking people) practise racial separation, let us also honestly profess it.

"In eight years' time a century will have passed since the Cape Synod of 1857 decided that 'the congregations already established or still to be established from amongst the heathen shall enjoy their Christian privileges in a separate building or establishment.' Hereby the principle

of separate, characteristic development towards complete self-reliance (*afsonderlike, eiesoortige ontwikkeling tot selfstandigheid*) was laid down by our Church, and as a result of this principle the Dutch Reformed Mission Church was established in 1881. In the educational system, too, this principle has been applied for many years.

AGITATION DEPLORED

"Even in their respective residential areas the Europeans and non-Europeans have always been perfectly satisfied with this position. During the past century this has therefore been the approved policy in religious, educational and social spheres in our country, and it is only in recent years that there has been agitation against it.

"The committee deplores this agitation, especially as it affects our mission work adversely, and considers that an appeal should be made to all leaders of the various racial groups in our country to return to the tried ways of our forefathers, so that each of these groups may, with the necessary mutual trust and adaptation, follow its own path and fulfil its own destiny, with mutual assistance and for the good of the common fatherland.

"The committee wishes to emphasize that by a sound and just application of this policy of separate, characteristic development towards complete self-reliance, the Dutch Reformed Church does not aim at or desire any inferiority, much less oppression. On the contrary, the Church regards this policy as a means to an end, viz., that of self-assistance and self-reliance for every racial group according to its own character and needs, and in accordance with its past history and future development."

"EVERY GROUP ITS OWN CALLING"

The statement continues: "This purpose will be reached more easily and sooner if every group, as is now the case in our respective churches, seeks to fulfil its own calling instead of confusing and hindering one another by competition or by intermixing. Thus seen, this policy is a method or a way to life, which most effectively tries to lead all these existing and dissimilar groups to realize their destiny as entirely worthy (*volwaardige*) members of Church and State.

"The ultimate relationships of the different groups, when once they have reached complete self-reliance, will have to be defined gradually.

"In any case only 'vertical' separation will allow each group to reach its highest development, whereas the 'horizontal' view which hinders the non-European in his separate, characteristic development towards complete self-reliance, is rejected by the committee.

"With respect to the Coloured group in our society, the Committee feels that as a result of the peculiar intermediate position which they occupy between European and Bantu, they deserve a specific place in the community, and wishes to emphasize that they should not be ousted by the Bantu or Asiatic groups.

"In all walks of life they should be encouraged to develop to the utmost, with respect both to self-management and to self-support.

"Especially do we want to emphasize in this connection the efficacy and indispensability of the Gospel to bring to our Coloured group the highest and the best, and to resist all the strange and dangerous ideologies of our time."

THE SCRIPTURES QUOTED

Under a sub-heading the report lists scriptural grounds for the Church's conception of differences between the two race. It states that the policy outlined is scriptural for the following reasons:

"(a) Although the human race is a living organism, it fulfils its function on earth by means of various races and nations, who are destined by the wealth of their diversity to contribute to the maintenance and promotion of the interests of the world in which they live. (Gen. 15 : 18-21 ; Amos 9 : 7 ; Acts, 17 : 26).

"(b) This truth is also accepted by Jesus Christ and His apostles as self-evident. Christ, for example, upholds the distinction between the Centurion of Capernaum on the one hand and Israel on the other (Mat. 8) ; between the Syro-Phoenician woman and Israel (Mat. 15) ; and the Samaritan woman and the Jews (Jo. 4).

"(c) Even at the founding of the Christian Church at Pentecost the existence of various nations and races in the same Christian fellowship was not abolished (Acts, 2 : 9-11).

"(d) At the second advent of Christ God will be glorified by the redeemed out of every tongue, and people, and nation. (Rev. 5 : 9).

" SPIRITUAL ONENESS "

"(e) Paul speaks about our oneness in Christ, and says : 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,' and refers only to a spiritual oneness, for which reason he could add : 'Neither male nor female.' (Gal. 3 : 28).

"(f) Holy Scripture nowhere denies the natural differences between nation and nation, race and race ; on the contrary God 'hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.' (Acts 17 : 26). From this it is clear that the existence of various races and nations was not only allowed by God, but was specifically willed and ordained by Him.

"(g) Furthermore, the committee could find nothing in the letter or spirit of the Old or New Testament which is at variance with this policy of separate characteristic development towards complete self-reliance, although Holy Scripture nowhere specifically and in so many words makes a pronouncement in this regard.

" UNDER GUIDANCE "

"(h) If a tree is known by its fruit, and note is taken of the blessings resulting from the above-mentioned policy, as applied by our Church (and also by some English and German Churches in this country) during the past 100 years, in the interests of the Kingdom of God and the furtherance of sound racial relationships in our country, then the committee is convinced that this policy has been formed and thus far followed under the guidance of the Holy Spirit, and that it is in accordance with the will of God.

"Both our fathers and we, quite naturally and with due consideration to the welfare of European and non-European, are convinced that we were not acting contrary to the Spirit of Christ and Holy Scripture, in applying this policy peaceably, with mutual consent and also for practical reasons. In this way every section has been afforded the opportunity to develop to greater self-reliance in its own sphere.

"God has blessed our policy and our work, and this inspires us to continue on this road to the glory of God, the furtherance of His Kingdom and the prosperity and blessing of both Europeans and non-Europeans in this country." —*Cape Times*.

In the Classroom with Children under thirteen is a shilling pamphlet of sixty-three pages issued under the auspices of UNESCO, (19 Avenue Kleber, Paris.16.) which merits a warm welcome. It springs from a study conference held in Czechoslovakia last year which lasted for five weeks and was attended by forty-four teachers specially selected by the governments of sixteen countries. The pamphlet is a lively report of the discussions, which were directed to defining ways of using the ordinary classroom curriculum towards developing a sub-conscious attitude of world-mindedness among children. It was prepared by Professor Louis Meylan, who occupies the chair of Education at Lausanne University, and well deserves an honoured place on the bookshelves of teachers and normal students anywhere in this shrinking world of ours. It should be an excellent antidote to the mischievous ideas of narrowing, nationalistic education which many cherish so blindly—and that at a time when the world needs so sorely that its children should be enabled to form fair judgments of other peoples.

Colour Hatred—This Evil Thing

Professor C. M. Doke, professor of Bantu languages at Witwatersrand University, gave the following address on racial relations to the Baptist Assembly.

I FEEL it imperative upon me to call you to focus your attention upon things that are taking place in this land of ours. We, in South Africa, are not to be exempt from the general world upheaval. We were mercifully saved through the horrors of two world wars. This was the mercy of God; South Africa deserved no better than any other country. But it is an obvious truth today that, if we allow things to develop unchecked, in the way in which they are now developing, stark tragedy lies ahead for our land. It is our duty as South African Baptists, to witness fearlessly for the truth and for righteousness, when we see the ugly head of falsehood, injustice and unrighteousness being reared so brazenly in our midst.

When our Prime Minister assumed his office after the last general election, he made a public announcement, in a broadcast speech to the nation, that he and his Ministers wished to acknowledge their "utter dependence on the guidance and blessing of the Almighty" in their Government. A man who had, in his earlier career, received the call to the ministry of the Word of God, he must realise fully the magnitude of that statement, which he made when he became the leader of our Government. Since that, however, the development of the Government's policy has given many people in this country the deepest concern; not so much in the actual details of legislation and governmental action, discriminatory and frustrating though they are, as in the obvious purposes behind it all—purposes which cannot be in accord with the spirit of Jesus Christ, and are not sanctioned by any teaching in God's Word.

I feel it incumbent upon me to refer, in this presidential address, to what has become a world-wide topic of discussion today—"apartheid." The Church has been told to keep her hand off politics. When injustice, and grave injustice at that, is being threatened to a voiceless majority of the people of the land, we should indeed be cowards and untrue to our Christian principles if we raised no voice of protest.

I do not here propose to deal with the various incidents of the apartheid legislation, irritating and humiliating as they are. Apartheid, in one form or another, may prove to be a partial solution to relations between Europeans and Africans in this land. None of us here wishes to see inter-marriage between black and white; and I am convinced that our African brethren are equally opposed to such a thing. There is nothing morally wrong in such inter-marriage, but there is very much socially wrong in it;—a

wrong to the poor children resulting from such marriage is but one of the evils.

I repeat it. A certain amount of apartheid may be a very good thing for us all—it has been naturally practised all along. It is not the details I am here concerned with. It is the spirit behind it all. Fear of superior numbers, self-preservation, self-interest, the best for one's own—these are the driving motives behind the present proposals; and they are not of God. The whole evil lies in the fact that apartheid is being dictated by a party in power. A white minority, from its superior position, is dictating an inferior status to a voiceless majority.

Brethren, we do not realise what all this means, because our skins are white. But let us put ourselves in the position of the Africans, and try to sense something of what they are feeling today, feeling at this very moment. They are being told that they are not fit to sit in council with us; or to enter railway stations by the same door with us; or to listen in the same lecture hall of the University with us, even though they hold the same academic qualifications for entrance as we do. Privileges which they have long enjoyed are being taken from them; and so far, nothing is being given them in compensation. They are being unequally treated in regard to school feeding, when their children are in far greater need of nourishment than are the white school children. Can we be surprised if a feeling of frustration and resentment in their hearts is the result? And, brethren, it is well that we place ourselves in their position, and consider what all this means.

There may be good in a certain amount of apartheid; but it can only be brought about by mutual consent, and mutual goodwill. A commission on Native Education is sitting. Why no African teachers appointed to that commission? We have African teachers, supervisors of schools, men holding University degrees and diplomas. Why is none appointed to advise in such a matter? Whatever the findings of this Commission—appointed clearly to differentiate the type of education for Africans—its recommendations will be suspect to all Africans from the very start.

I solemnly warn the Government that the spirit behind their apartheid legislation, and the way in which they are introducing discriminatory measures of all types today, will bring disaster upon this fair land of ours. It is not too late for them to return to the words of the Prime Minister, and to seek sincerely "the guidance and blessing of the Almighty" in this matter. Let them call into conference all sections of our multi-racial community, and with

goodwill work out a way of life, and work together for the good of the community as a whole.

Let us rather draw closer together in these parlous days, instead of driving more and more firmly in the wedges that would split us asunder.

It was upon this very point that I differed sharply from one whom I loved and admired beyond measure, the late Mahatma Gandhi. He had evolved the principle of National religions. No one, he maintained, should try to convert a Hindu from his Hinduism, neither to Christianity nor to Islam, no one should try to convert a Mohammedan from his faith, or to influence a Christian to become Hindu, Buddhist or Mohammedan. His views on this were fully given in his well-known book, *Christian Missions: Their Place in India*.

But Gandhi had not always held this doctrine of racial religions, which, in his later life, he maintained so strongly.

In his earlier days, he himself sought truth in other religions than his own Hinduism. He sought it in Christianity. It was the un-Christian attitudes and actions of the nominal Christians, particularly in South Africa, and the bitterness and frustration of the colour persecution which he met, that drove him from acknowledging Christ as his Master and Saviour. What a burden of guilt and responsibility the Christian Church in South Africa has incurred over this one incident alone!

And do we appreciate how that experience is being multiplied a thousand-fold today, upon the African, the Coloured people and the Indians in this land? It is a crying shame that there are members of our Baptist Churches who are not free from this damnable colour hatred. Can we expect a blessing from God while this evil thing is not expelled from our hearts?

The Archbishop of Cape Town on Christian Unity

(From a Correspondent).

THE first *Peter Ainslie Memorial Lecture* on Christian Unity was delivered on Wednesday night, October 12th, before a large and distinguished audience which filled the Great Hall of Rhodes University College, Grahamstown. The Lecturer was the Most Rev. Geoffrey H. Clayton, M.A., D.D. (Cantab.), Archbishop of Cape Town.

The Anglican Synod which met this year in Grahamstown had concluded its deliberations that day and the delegates attended the Lecture, including most of the Bishops of the Church of the Province of South Africa. It was a happy circumstance that the annual Conference of the Methodist Church of South Africa met also in Grahamstown this year and voted to close down its session for that Wednesday evening, so that its delegates also might attend the Lecture. The audience thus included the leaders of two of the major communions of this country, besides the members of the University itself, ministers of other denominations and a considerable number of the general public. On the platform, besides the Master of Rhodes (Dr. T. Alty), who presided, and the Archbishop, were *inter alios* the Mayor of Grahamstown, the Rev. Prof. Horton Davies, head of the Department of Divinity of Rhodes University, the Rev. Basil Holt, representative of the Disciples of Christ, and the Rev. Dr. J. B. Webb, President of the Methodist Conference, who proposed a vote of thanks to the Archbishop at the close of the Lecture.

His Grace, who said it was an honour and a responsibility to be asked to deliver the inaugural Peter Ainslie Memorial Lecture, in a few, well-chosen introductory sentences described the Disciples of Christ, on whose Foundation the Lecture has been established, and spoke

of Dr. Peter Ainslie, prominent minister and advocate of Christian re-union belonging to that Church, after whom the Lecture is named.

His Grace then spoke on "Christian Unity: An Anglican View." Christian Unity was already in one sense a fact, he said. The New Testament knew nothing of any invisible Church. The Church was visible. It consisted of all who had been baptised according to the form and intent sanctioned by the New Testament. One of the metaphors employed in the New Testament for the Christian Church was that of a New Race, a new Israel. The members of a race might be split up and might live under a variety of governments. But that did not make them any the less a unity.

Nevertheless, in another sense as a Society the Church was divided. Thereby it was weakened, practical co-operation was to a great extent lost, and the doctrinal authority of the Church was weakened also. The danger was that we should be hurried into some too facile or partial solution of the problem—such as a loose federation of Christian bodies or a re-union that would not be ecumenical because it ignored the Church of Rome.

Christian unity to be real and authoritative must be the expression of an inner unity of spirit. It must be much more than a mere convenient lumping together of everyone who calls himself a Christian, simply because such a union would be convenient for practical and pastoral reasons.

The Anglican Church was often misunderstood in regard to this matter. Her function had often been to act as a hindrance to too facile unions which would heal the

wounds of the Church only slightly, and to partial union which would not involve all sections of Christendom. Her contribution was to be a bridge between Christian bodies, camped, as it were, on opposite banks of a river. Union, when it came, must be in accordance with God's will and word and must involve all His people.

Dr. Peter Ainslie found the key to reunion in the words "Back to Christ." He, the speaker, preferred to say, "Up to Christ," as a living Personality. When we were all more imbued with His Spirit, the way of unity would be found. "Man's extremity is God's opportunity, and it is when we come to know that we can do no good thing

without Him that He enables us to live according to His Will."

(The choice of the Peter Ainslie Memorial Lecturer is in the hands of an inter-denominational Committee, and it is planned that next year the Lecture will be delivered by the Rev. Dr. Sidney M. Berry, M.A. (Oxon.) D.D. (Glas.) of England, who is the General Secretary of the International Congregational Council and will be on a visit to this country.)

The Lecture will be published under the imprint of Rhodes University and may be ordered from the Librarian of the University. The price will be about one shilling.)

Christian Council Notes

THE Council's Action Committee, meeting recently in Cape Town, considered the reply of the British and Foreign Bible Society, through the International Missionary Council, to enquiries regarding the supply of Bibles in the vernacular for mission work in this country. The position has improved a little of recent days, but the shortage is still acute. The view of the Society was that South Africa has had very generous supplies, particularly during recent years when supplies could not be sent to other areas. Now the demand from all areas is such that prior claim must go to mission fields whose position is more acute than that of South Africa.

This reply the Committee considered a reasonable one, but it studied with close attention the list of supplies shipped during the last year or two, and orders outstanding, since the problem appears to be as much one of distribution as of supply. It was finally decided that the Secretary and Treasurer should interview the local distributors to ascertain the position before taking further action.

Hermannsburg Mission. The Council has addressed greetings and congratulations to the German Hermannsburg Mission Society which in November celebrated its centenary. It was founded in 1849 by a Lutheran pastor, the Rev. Louis Harms, of Hermannsburg, Germany. The first missionaries intended going to Abyssinia, but they were refused permission to land at Mombasa. Sailing in a small 200-ton vessel, the *Kandaze*, the property of the society, they arrived in Durban in 1854. They acquired the farm "Perseverance" near Greytown, where they established the first mission and named it Hermannsburg, after their home town in Germany. In 1875, in response to an invitation from President Pretorius the society extended its work to the Transvaal. To-day the Mission has 56 mission stations, of which 21 are in Natal and 35 in the Transvaal. African children at the Mission's schools number almost 13,000.

"Bible and Christian Faith." The Rev. H. M. Grace of the Africa Committee of the Conference of

British Missionary Societies writes: "No teacher who has made use in Africa of Dr. Catherine Firth's *Histories for Schools with their Teachers' Reference Books* will want to miss a very careful scrutiny of the 'Bible and Christian Faith' series which she is editing. They are written in the first instance for Grammar Schools in England; but even if the text books themselves may not in some instances be appropriate for African students, the Teachers' Reference Books will be invaluable for any religious syllabus in an African Secondary School."

There are six books with their corresponding teachers' reference books. These are *Christ in the Gospels*, *Christ in the Early Church*, *A People of Hope*, *Poets, Wise Men and Seers*, *Christ in Conduct*, and *From Bible to Creed*. The prices range from four shillings to six shillings each, and the books are published by Ginn & Co., Queen Street, London, W.C.1.

"Overseas Education." In addition to the above the Africa Committee has asked us to bring to the attention of African teachers and others the magazine *Overseas Education* which is published quarterly by H. M. Stationery Office at an annual subscription of five shillings. This magazine is the only professional magazine to-day devoted to education in the tropics. Each issue contains articles, notes, illustrations and book reviews, and recent articles have included studies of intelligence testing in Nigeria, girls' education in French West Africa, teacher training in Sierra Leone, mass education in Nyasaland, and a host of things of interest to those engaged in the teaching profession. Order forms for *Overseas Education* are available from the Christian Council Office, 56, Sarel Cilliers Street, Strand, C.P.

International Missionary Council. We have received the following communication of general interest from the General Secretary of the I.M.C. He writes:

"During the next few months both the Chairman (Prof. John Mackay of Princeton) and the General Secretary of the I.M.C. will be travelling fairly extensively in

the Orient. The immediate occasion of their travels is the Eastern Asia Christian Conference, which will meet in Bangkok from December 3-11, 1949.

"This Conference is being held under the joint auspices of the I.M.C. and the World Council of Churches. It will be attended by representatives of the National Christian Councils and of the churches from the entire Eastern Asia region. The main initiative in planning the Conference has lain throughout with Christian leaders in Asia. The theme which they have chosen is: **The Task of the Church in Changing Eastern Asia.** They have made it clear that their deepest hope for the Conference is that it will result, under God, in a fresh articulation of Christian strategy and a renewed impetus to united action in the evangelization of a continent which is in the throes of rapid and revolutionary change.

"The importance of this meeting—at the present juncture in the history of Asia—can hardly be exaggerated. Its ecumenical significance will be marked by the presence of officers of the I.M.C. and the W.C.C., and of observers appointed by Constituent Councils of the I.M.C. in Australasia, Europe, and North America. Christian men and women in many lands are already sharing creatively in this historic conference through the ministry of intercession. It is our duty and privilege to uphold in prayer our brethren in Asia as they face the tremendous responsibilities of the Bangkok meeting in December.

"On the way to Bangkok Dr. Mackay will visit Japan, Korea, and the Philippines to bring to the Christian churches there the greetings of the I.M.C.; to take counsel with the local Christian leaders regarding their problems, and to share with them his prophetic vision of the Christian mission in the contemporary world.

"My own travel plans . . . include an all-too-brief interlude in Pakistan and India en route to Indonesia. . . . The importance of an ecumenical visitation of Indonesia at the present moment needs no emphasis. By a happy arrangement, Dr. Visser 't Hooft (General Secretary of the W.C.C.) and I hope to spend three weeks together in visiting the Indonesian churches and in consultation with Christian leaders regarding the problems of the Church and the future development of local ecumenical organisation and external ecumenical relationships.

"After the Bangkok Conference, I hope to go on to the Philippines, where I have been invited to share in the concluding stages of an important survey of theological training which is being undertaken by the Federation of Christian Churches. In the Philippines, and in Korea and Japan, it will be my privilege to try to interpret the results of the Bangkok Conference and to take counsel with the leaders of the churches regarding the strengthening and development of co-operation and of a sense of Christian solidarity throughout Eastern Asia.

"I am deeply conscious both of the privileges and the responsibilities of this journey. Both Dr. Mackay and I covet your prayers, as we face the exacting physical and spiritual demands of the next few months, that our extensive contacts in the Orient may be used of God in the service of the Universal Church, the encouragement of our Christian friends in the tasks and opportunities which confront them, and the strengthening of the forces of Christian unity."

Staff Changes. Changes in the Secretariat of the I.M.C. have been necessitated by the leaving of Dr. Albright, Dr. Sundkler, and the retirement of Miss Gibson. In New York, where Dr. Albright was Assistant Secretary, it has been decided to appoint a woman with full secretarial status in the person of Dr. Gloria M. Wysner. Dr. Wysner took up her duties in October. She has for some years been a member of the Secretariat of the Foreign Missions Conference of North America, and was formerly a missionary in the American Methodist Church in North Africa. She has travelled extensively in the Near East and is a recognised authority on the problems of that area and on missionary work among Muslims. Dr. Wysner will share with Dr. Decker the Secretarial tasks of the New York office.

In the London office, Mr. E. J. Bingle is acting as Research Secretary in Dr. Sundkler's place, but it is hoped to appoint a permanent Research Secretary in the near future. It is intended that he shall also have primary responsibility for Africa. It is not intended to appoint another Assistant Secretary in Miss Gibson's place, but by a re-distribution of secretarial tasks and the strengthening of the junior office staff it is hoped to cope with the demands of the situation.

A quite new departure in I.M.C. staffing may follow the Eastern Asia Conference at Bangkok. The appointment of a joint representative of the I.M.C. and the W.C.C. in Eastern Asia has been under discussion for some years. The Eastern Asia Commission which met in Manila in 1948 recommended that such an appointment be made for an experimental period of three years, beginning in 1950, subject to the final judgment of the Eastern Asia Conference which is now about to meet. If the Conference upholds this recommendation the immediate appointment of a churchman from East Asia will be made to this new and unique ecumenical task.

S.G.P.

Lovedale Nursing School.

After being closed during recent months the Nursing School at Lovedale re-opens on the first of this month.

Sursum Corda

SERENITY IN THE WORLD TO-DAY

OF two things I am quite certain, and I think we might all be certain too. The first is that I must not at any cost become indifferent to the sufferings of others. Once we begin to cultivate any degree of callousness, we are on a slope at the bottom of which lie Buchenwald and the torturers of all history. The temptation is very real for many of us to erect a screen between ourselves and the agonies of the world to-day, and if it is a good solid screen we may escape all emotional distress.

Of course, none of us could achieve an adequate response to the suffering of the world. Events recorded day by day in the recent war seemed to call for an infinite compassion, which we could not rise to. Indeed, had we been exposed to the full horror of the situation throughout the world and had attempted an adequate emotional response, it would have killed us. None the less there is always something we can do. We are not out of touch with all the sufferers, and can join with others in organized efforts to help. And, beyond that, we can remember them in our prayers, and so remain in a real spiritual contact with the horrors of this hour in the world's history.

The second thing I am sure of is that I must not allow myself to become a nervous wreck, or a frightened creature or a bitter, complaining person, or a defeated spirit. I must not, because in these ways I should become a useless creature. Nor must I allow the terrible things done by others to make me give way to hatred, abuse, and anger. Hatred poisons the life of the hater. Abuse is a futile thing and anger has no creative value.

How, then, can we truly meet the situation? We can at least try to understand how Jesus met it. He also lived in a cruel world and among oppressed people, and two things are plain about His attitude. He never doubted the goodness of God because men were behaving in a vile way. He never let the problem of suffering upset His own spiritual life and He maintained His own serenity unbroken. It must have been severely tried. Perhaps He needed those hours when He rose a great while before day and went off to the open country, to have His serenity restored to Him. In that sense He accepted the sorrow of the world, shared it, and remained undefeated. On the other hand, He always met that suffering with immediate efforts to help. He fed the hungry; He healed the sick; He comforted the sad; and brought liberty to captives. He never said to sufferers, "It is the will of God that you suffer, you must accept it and endure with patience." Never! He went to work immediately to lessen suffering. And must we not say that it was His unbroken serenity of spirit that gave Him power to serve the sufferers in these ways? Further, if He needed those hours alone with

God to maintain His serenity, is it not also true that He would have lost that serenity if He had not been busy every day in helping the needy? Christ's kind of fellowship with God could not have been maintained through a life of retirement. He enjoyed the love of God because He lived to manifest it, and sometimes at great cost.

From *The Secret of Inward Peace* by A. Herbert Gray.

Free Medicine

What I hear.

That at the Hospital
In the Native Township
Of a certain South African City
Medical Services are free
And outpatients are disappointingly few.
A private doctor (European)
With a stand close by
(Within the said Township)
And a staff of a dozen Africans
(Including trained Nurses)
Permits no Colour Bar (very strict),
Allows no one to speak of his ailments,
(He will say what they are),
Charges 5/- a head
And gets a hundred patients daily.

What I notice.

At the private doctor's stand
A swarm of people
Of different races
Like bees round a honey-pot,
A dozen cars parked around
(Including a lorry or two),
African women in Nurses' uniforms
Sitting at a table in the sun
Closely surrounded by clients,
A refreshment stall
With cold drinks, cake, and fruit on sale,
Pleasant music in the air
Coming from within,
Seats provided all full,
Many sitting on the ground,
Others standing about
And many in a long queue.

* * *

Outside the Hospital
Not a soul to be seen;
In the 'bus queue close by
An African remarking
"The people think
Medicine costing nothing
Must be useless."

Oct., 1949.

Observer.

New Books

Black Radiance, by Ivor Powell (Marshall, Morgan & Scott, London: 3/6d.)

The Rev. Ivor Powell, "the man from Wales," has become well-known for his evangelistic meetings all over South Africa. He is an evangelist who is at the same time a great human. This humanity, combined with his commonsense and his uncommon power of drawing word-pictures, has made him to be a much sought-after preacher. In this book he relates many of his experiences in South Africa. The title, *Black Radiance*, reveals his intense interest in the African people, their characteristics, their ways of life, and their difficulties. At the same time, unlike many visitors to South Africa, Mr. Powell has no ready-made solution for South Africa's racial problem. He declares, "The position is very complicated, and the man who hastily decides one way or the other is just being stupid. The Christian overseas who unreservedly denounces it; the South African who rigidly refuses to hear any Native argument, and even the African who, swayed by Communist influences, hates the European, are all being equally foolish. Yet the greatest fool is the journalist who flies to South Africa, spends a day here and another there, and after a week in the country returns to his own land to write a book solving all South Africa's problems. When eminent statesmen of great experience hardly know what to do, it is obvious that such superficial observers cannot point to a solution of the difficulty." This is a typical passage.

The book is written most readably, with not a dull page, and many lit up with humour. From beginning to end it throbs with passion for the winning of men for the Kingdom and their upbuilding in spiritual things. And, again unlike some visitors, Mr. Powell has nothing but understanding for missionaries and their work. We commend the book as a Christmas gift, especially for Church workers.

R.H.W.S.

Democracy in Multi-racial Societies by L. M.

Thompson, published by S.A. Institute of Race Relations, 36 pp., price 1/-.

The booklet starts with a general statement of the uni-racial origin of the democratic system in Western European society. Having stated the problems that arise when the democratic system of government is applied to a multi-racial society, the writer examines the political structure of the present European empires and multi-racial nation states and concludes that in all multi-racial nation states outside South Africa the race which has the most numbers has the most political power. In trying to

answer the question whether the democratic system is possible in the multi-racial South African society, he firstly rejects the plan of democratic *partition* (Bantustan and Blankestan!) as economically impossible. The system of democratic *union* with votes for all is socially unacceptable to the European ruling minority and has to be passed by. The third possibility he puts forward is a democratic *federation* of five states, one of which is African. This system of federal states in place of a union of provinces, would give each of the states a large measure of home rule and would give the Africans who constitute four-fifths of the population, a democratic vote in their own state.

In closing the writer admits that the change from union to federation in order to give the Africans a vote would be radical for most South African voters, but nothing less is imperative if South Africa is to remain a civilized country. Mr Thompson has put forward a democratic scheme for South African political life. It remains for the politicians to see whether it can work.

G.O.L.

* * * *

To Guide those in Towns, by Dr. Lewis E. Hertslet. (S.A. Institute of Race Relations, 1/-.)

This is a booklet which was written by Dr. Hertslet shortly before his death. It aims at helping rural Africans who go to towns for the first time. It is divided into six sections. The first gives advice about what to do at stations and on the trains. The second gives guidance to the traveller about the getting of passes and looking for work when he has arrived in town. The third deals with work agreements and compensation for injury and with working at handcrafts and with the necessary licences to trade. The fourth tells of places and people that will help a newcomer, like the Native Commissioner, the Municipal Office, the Health Centre and others. The fifth describes the places and customs which can bring harm to the worker and the sixth lists the common troubles for which people are often brought into court in towns. In short the pamphlet gives that kind of education which helps adults to adjust themselves to new conditions and situations. It is a useful book and I gladly recommend it to all our people.

J.J.R.J.

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The Revelation of St. John the Divine, by Ronald H. Preston and Anthony T. Hanson, (S.C.M. Press, "Torch" Bible Commentaries series, 145 pp. 7/6.)

It is no exaggeration to say that to the ordinary Christian who tries to study the last book of the Bible the title of it seems to be something of a misnomer; *Obscuration* would fit it better, he thinks, than *Revelation*, for in the

main he simply does not know what to make of all its colourful and sometimes gruesome imagery. So he takes to his heart some of the texts which are helpful in themselves, and is moved to adoration or hope by some of the astonishing word-pictures; but in general he sees no coherence or purpose in the book, and consequently gives it little or no attention. Which is a pity and needless loss to him, for "nowhere in the New Testament are we made more vividly conscious of Christ's power and triumph and purity, of the wonderful nature of His victory, and of the thanksgiving and praise which we are impelled to offer to God in response to the divine initiative. . . Nowhere in the New Testament is Jesus given higher honour than He is in Revelation . . . The essential themes of revelation are nowhere else in the New Testament so thoroughly and forcefully treated. . . . It deals with nations and with the whole sweep of history seen in the light of God's disclosure of Himself in Jesus Christ."

This book is one third introduction and two thirds commentary. The former is particularly valuable and provides the framework of ideas which inform the latter. John's task, it is pointed out, was "to portray the Last Things, the end of history. The Greeks never had to solve this problem, because they believed that history repeats itself in endless cycles. Neither had the eastern religions, for whom history is meaningless. In modern times the Marxist has attempted a solution by talking of the classless society after the revolution, when the state will wither away, concepts which, when thought about, are clearly as mythological as those of John and have the disadvantage that they do not imply that there is anything evil in the historical process on which divine judgment has to be passed. Marxists do not realise that history by itself cannot redeem itself. The only other modern attempt to express the last things is that of certain scientists who do not realise what they are doing, but look to a wonderful harmony in the future by the rational application of science to everyday life. This, too, fails to understand the depth of human evil and the inability of scientific categories to cope with the human spirit and personality. . . . The real point is that the end of history can hardly be described in any other way than by that of John, and that the principles he portrays are the fundamental truths behind the universe. Tyranny does always defeat itself; the cause of Christ in the end will be victorious; God does and will bring good out of evil: and the faithfulness of Christian witness in all circumstances, even unto death, is not in vain, but is an essential element in the divine victory.

The final paragraph of the book, which comments on the Seer's closing prayer, "Even so, come, Lord Jesus," may serve further to illustrate the spirit and practical character of the commentary:—"Thus with a dramatic reference to the coming of the Lord ends the last book in

the Bible. The very fact that it ends on a note so much at variance with the prevailing outlook of Western civilisation should make us think. Even more significant is the fact that this note is one which occurs constantly throughout the New Testament. Christianity is not a faith which bids us look for a gradual upward march of man till he reaches an ideal state of civilisation. Rather it bids us believe in an active, living God, whose love and whose wrath are alike revealed in the events of human history, a God who played a decisive part in that history when He sent Jesus Christ among us, and in whose ultimate control of events lies our sole confidence. Only if we hold this faith can we retain any real hope in this present world, and answer courageously with John: 'Come, Lord Jesus.' It is the only faith that can dare to hold its own in the atomic era."

* * * *

His Servants the Prophets, by Eric W. Heaton (S.C.M. Press, 128 pp. 7/6).

What did the prophets of Israel really teach? Was it a really vital, essential message, and is that message, of an age so far removed from us, of any enduring worth or pertinent validity for our time? These are natural questions which are often asked today, and this book is an attempt to answer them. The writer follows four main lines of enquiry. He discusses first of all the uniqueness of the prophets' consciousness; then their interpretation of Israel's history and the contrast between the prophets' ideas and the people's conception of their relation to God. This is followed by a study of the prophetic convictions as to the relation between religion and righteousness, and, finally of the great conception of the future rule of God on earth.

The writer's view as to the great value of these all too little studied or understood books for today is set out in forcible language:—

"There are times when the original inspiration has become so clouded over that a direct return to the great prophets themselves is demanded by our present condition. We need their force and simplicity to blast us out of the bog of complexities and half-truths in which we are floundering."

Surely he is right about this, and we shall do well to realise that so long as we are neglecting to make the necessary effort to understand what the prophets had to say to the people of their day, we are missing very much of what God is wanting to say to us in ours. Mr. Heaton's work is exactly what many of us have been looking for. He is in the direct line of the great Cambridge theologians.

* * * *

The Spontaneous Expansion of the Church, by Roland Allen, (World Dominion Press, 220 pp. 5/-).

Nearly a generation ago Roland Allen became very well-

known in missionary circles as the author of *Missionary Methods : St. Paul's or Ours?* an arresting book which boldly challenged the familiar methods of Churches and Missionary Societies by contrasting them with those followed by St. Paul. He was not an armchair critic but a missionary of the Anglican Church in North China, and, becoming deeply burdened by his convictions, visited various other mission fields. In *The Spontaneous Expansion of the Church*, written some years later, he developed the same theme with further evidence and enhanced persuasiveness. Originally published in 1927 it has been long out of print, and the Dominion Press has rendered yet another valuable service by producing a new and inexpensive edition.

The book is undoubtedly a strong indictment of the missionary methods which generally prevail. It ought to be read as widely as possible. If it is a true bill, obviously it should be heeded without fear and without delay; if, on the other hand, it can be disproved, there will be great value for the missionary cause in the doing of it, for the process will foster searching of heart and strengthening of conviction. It is difficult to escape the feeling, as one ponders Mr. Allen's thesis, that the course of events in the mission fields of the world since this book first appeared has added considerable weight to his argument. In a foreword the Bishop of Worcester, one of the world's wisest and most courageous missionary statesmen, writes: "I wonder whether Roland Allen's views have received the careful attention they deserve . . . It may well be that, with prophetic insight, he is a generation or two ahead of his time."

Here in his own words is the core of Roland Allen's conviction:—

"What is necessary is faith. What is needed is the kind of faith which, uniting a man to Christ, sets him on fire. Such a man can believe that others finding Christ can be set on fire also. Such a man can see that there is no need of money to fill a continent with the knowledge of Christ. Such a man can see that all that is required to consolidate and establish that expansion is the simple application of the simple organisation of the Church."

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Christianity and the Modern View, by H. A. Hodges. (S.C.M. Press "Viewpoints" Series, No. 13, 76 pp. 2/6).

In this little volume are assembled six articles which appeared as supplements to the *Christian News Letter*. They were written originally (by the Professor of Philosophy at Reading University) for a discussion group of friends drawn together by Dr. J. H. Oldham. They form a most stimulating effort to see what the Christian Faith really is, as a necessary preparation for seeing the world of today as it really is. It is all very well done in-

deed, and the result is a real treasure of a little book which you can slip into your pocket and which can hardly fail to clarify and confirm faith however often you read it. It makes arrestingly clear the demanding personal challenge of real Christianity. Some of our churches are planning to stress the work of evangelism in the coming year. There could be no better preparation for such an effort than that in each congregation a small inner group or cell of the most earnest and thoughtful men and women should meet at intervals for prayerful discussion of *Viewpoints* No. 13.

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Man and his Nature, (S.C.M. Press, 94 pp. 3/6).

Here are twelve broadcast talks from a recent series arranged by the Schools Department of the B.B.C. on the general subject of Religion and Philosophy. They are designed to meet the sort of questions regarding the Christian Faith which may be causing difficulty to thoughtful senior high school boys and girls. The various topics are clearly reasoned, as one would expect from a glance at the names of the speakers, which include those of three university professors, the Headmaster of Westminster, and the Dean of a Cambridge college. One might hazard the expectation that the number of scholars to whom this would be the most helpful form of approach might be small, but they might well be some of the best worth helping.

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The Story of Healing, by Donald M. McFarlan,

Stories of Life, by F. M. Inoti,

The Friend of Lepers, by Una Snow,

The Hygiene of the Heart, by Dr. S. G. Browne.
(Sheldon Press, "African Home Library," 2d. each).

Here are four more numbers in this excellent series of little books produced by the Sheldon Press in collaboration with the International Committee on Christian Literature.

The one on *Healing* is a marvel of compactness and clarity, with the emphasis on protection and prevention.

Stories of Life comprises five very entertaining folktales by an African from Kenya, with a clear Christian message aptly drawn from each.

The Friend of Lepers is the thrilling story of Father Damien vividly and movingly told.

The Hygiene of the Heart, by a medical missionary in the Belgian Congo, is an admirable little handbook to the maintenance of glowing spiritual vigour in the human heart. It costs only two pence but to those who absorb it it is likely to become a treasure beyond price.

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What to preach and how to preach it, by S. G. Williamson, (Sheldon Press 23 pp. 1/-).

A most helpful booklet by a member of the staff of the Joint Theological College at Kumasi on the Gold Coast. In addition to the two subjects indicated in the title it contains chapters on "Types of Sermons" and on

"Choosing Texts and Subjects." The book is based on a high conception of the preacher's task and is pithy as well as practical. Two sentences from the section on "How to preach" may serve to indicate its quality.

"If we have been fortunate to receive an education higher than that of those around us, let us use our gifts wholly for those we serve. We must out-do in humility and love those to whom we preach; and if we have greater gifts than they, it is that we may serve them better."

The Fire Stones speak, by E. Mary Holding, (Sheldon Press, 20 pp. 6d.).

An old African woman tells of the wisdom which life has taught her for the benefit of younger wives.

More Fruit from an old Tree, by A. Vine Hall, (Juta & Co., 11 pp. 6d.).

Here are four poems with which Mr. Vine Hall bids farewell to his readers, reminding them that his first book of verse was published sixty years ago. The lines on Judas seem to us to be the pick of them, and we find it difficult not to regret that the last and most considerable of the four is devoted to some rather tart criticism addressed "To a Brother Bard." One may, perhaps, lament the danger that the very last fruit from the "old tree" may be mistaken for a crab apple.

The Book of Wiremu, by Stella Morice (Geoffrey Cumberlege, Oxford University Press, 5/-).

For a child of from seven to ten years this attractively printed and illustrated book will make an ideal Christmas gift. It hails from New Zealand, where it was awarded the Esther Glen Memorial Prize for the best children's book of the year. It tells the story of the everyday life and adventures of a little Maori boy, who is so like and yet so unlike the boys of some other lands.

Apostle of India, by Archdeacon Emmet, (S.C.M. Press, 31 pp. 1/-).

This is one of the valuable "Servants of the Universal Church" series and tells the story of Azariah, Bishop of Dornakal, the first Anglican bishop of Indian race. It is the inspiring story of a man of fine quality who served his people and the Church universal with a fearless and undivided heart.

Your Prayer Book, (S.P.C.K. 24 pp. 1/-).

This is a very attractively presented and excellently illustrated account of the English Book of Common Prayer, its origins, development and influence. It has been prepared under the editorship of F. N. Davey to commemorate the 400th anniversary of the First Prayer-Book

of Edward VI which is the foundation of all the prayer books used by the various branches of the Anglican Church throughout the world. An introduction by the Archbishop of Canterbury is followed by a series of interesting articles of a popular character.

The Essentials of Afrikaans, by J. C. de Beer Wiid, (Juta & Co., 253 pp. 6/6).

A very complete course in Afrikaans for English-speaking students. One's first impression is that it is rather an unnecessarily formidable volume as compared with many other Afrikaans grammars available, but two thirds of it are taken up with word-lists, exercises and reading-lessons, and fifty pages by comprehensive English-Afrikaans and Afrikaans-English vocabularies. The book is practical and the author is justified in claiming that the average student should be able to complete it in six months.

The report of the Basutoland Director of Education for 1948 is of more than usual interest. It presents a heartening picture of well-planned and adapted efforts to meet the requirements of a people who are in advance of all African peoples in their determination to have their children educated. No other African territory provides elementary education so generously, with more than seventy-five per cent of its children benefiting by it at a cost of twenty per cent of the national income.

Difficulties are many, and it is interesting to see how some of them are being met. The hands of the Director have been greatly strengthened by the introduction of a long-overdue Proclamation controlling education. This not only puts him in a position to deal with the problems posed by competitive denominational schools, but does much to bring the people into consultation and some measure of control by means of a more representative Central Advisory Board and Advisory Committees in the districts. The actual needs of an area have now become the deciding factor in regard to the opening of new schools or the continuance of superfluous ones.

The regulations limit the number of pupils per teacher in an elementary school to sixty and in an intermediate school to forty, but in the present circumstances the rigid enforcement of this would involve the exclusion of many pupils. The very hint of this roused indignant rumblings amongst the parents and so the experiment is being tried in some areas, involving about fifty schools, of a double-shift system. Results hitherto observed appear to be encouraging. For example one manager of thirteen schools which have adopted the system writes:—"Every teacher in all these schools thinks this shift system is a blessing. The parents as well as the children like it. This is proved by the regular attendance in spite of rain (during the first session) and much sickness in the villages."